
Brief Instructionis FOR CHILDREN:

Wherein,

The chief grounds of the Christian Religion are plainly, though briefly, laid down, as may best suit the capacity of children: though not unusefull for the view and consideration of those that are grown men.

The great mysteries of Redemption, Faith, Works, Law, Gospel; yea and of Predestination, Election, Reprobation, being opened herein, agreeably to Scripture, and as most conduces to the promoting of Godlinessse.

The Second Edition, somewhat abreviated, though in some few places altered and augmented, by John How,
a servant of God in the Gospel of his Son, at Lin,
All-hallows.

*Prov. 22.6. Train up a childe in the way he shalld go,
and he will not depart from it when he is old.*

*Isa. 28.9. To whom shall be teach knowledge, and whom
shall be cause to understand, nutrice them that are
weaned from the milk, drawn from the breasts.*

*London, Printed for A. C. and are to be sold
by Edward Bromly Bookseller in Kings Lin, 1656.*

ИВАН

To the Flock of God committed to my
charge in the Parish of Lin Alballows;
Grace, Mercy and Peace in the knowledge
of JESUS CHRIST.

worshipfull, worthy and beloved;

Since God hath called me by his providence to
be over you in his Word, it is my desire and
care to be usefull to you therein: an instrument of
the happiness both of you and yours, as knowing
that God will require it at my hand, if through my
default you should miscarry. For this cause (as I
would gladly serve you in any thing that might
further your good) I prepared these brief Instruc-
tions for your families, as being a part not only of my
care but of yours also respectively; especially your
children, who as parts of yourselves, ought especi-
ally to be cared for by you; and not so much how
they may live in this world & be respected of men,
as how they may know and believe in Christ, and
be followers of him and his blessed doctrine, that
they may live for ever with him in the world to
come. It is too common a fault (I fear too much
yours, I wish I may not say mine too) to be carefull-
er, how they and theirs may correspond with and
thrive in the world, than how to know and thrive
in the grace of God. Whereas the best Parents can
do for their children, is to leave them a blessing
from God; the way to which is to be godly them-
selves, and teach them to know & serve him; other
things are full of vanity, and we see often turn to
their buri & ruine, that main thing being negle-

Eccles. 2. 1
21, 22, 23
and 5. 10
13, 14, 15
16.

Mat. 6.33; ed by them, whereas if God and his grace be first
and chiefly loopt after, even those other things also
so far as shall be good and needfull shall be added
to them.

To further you in that one needfull thing, I took
this pains though in much weaknes of body, as
briefly and plainly, as in such a piece I could to set
before you the main points of Christian truth ne-
cessary to be known and practised both by them and
you: In which I have chosen rather to steer my
course by the Scriptures, then by the traditions and
opinions of men, as knowing that in Gods matters,
its safest walking by the rule of his own word, and
not by the Votes of fallible men, who are then ap-
test to miscarry when they are great in their own
eyes, and cryed up as masters of the Faith by others.
They whose fear to God is taught by the precepts
of men worship him in vain. Its a main part of our
duty towards him, to cleave perfectly to his word,
and prefer the authority of his single saying, before
the conceptions of a whole world of men: Though
yet they are neither few nor despicable, nor of ye-
sterday, that are of like apprehensions with me, a-
bout the Universality of the Grace & love of God,
and of the extent of the Death of Christ, in which
some over zealous for their own mistakes possibly
will dislike me. Men of more moderate spirits and
sounder learning both here in England & beyond
Seas (witnesse Mr. Baxter here, and Dr. Ami-
rald in France and others) begin to see and say
more

more : for the grace of God in its extent then some
by over hot running into extremes have formerly
been willing to own; and I doubt not but the truth
of God in those points will daily get ground, though
not without its usuall oppositions from men of cor-
rupt mindes, and that are destitute thereof. What
I herein have offered, I have drawn out of the wels
of Salvation, and doubt not but is wholesome, and
may look its worst Adversaries in the face. And
therefore I am bold to commend it to you, and
should be glad to see you so accept it, as to call upon
your Children and Servants to minde and learn
them : which would also adde encouragement to
me to serve you in the Lord in what else I may.
However, I have herein discharged part of my dnyt,
and shall leave this as a Witnesse of my Love to
you, and desire of the good of you and yours: which
possibly may be of use to some when I shall cease to
be.

Dearly beloved, fare ye well in the Lord, and see
(I yet beseech you and request of you in his Name)
that you make it your busines to know and live to
him, as you will answer that great Shepheard, and
most faithfull Bishop of your Souls, at his appear-
ing. To his grace and gracious custody, commend-
ing you all with my self and my endeavours; I re-
main,

Your Servant in the Gospel
for Jesus sake.

Octob. 27.

1655.

JOHN HORNE.



Brief Instructions for CHILDREN.

Question 1.



Hat is the chiefe thing thou oughtest to exercise thy self to in thy youth?

Ans. To remember, mind, or consider my Creators^a.

Q. 2. Who created thee?

A. God.

Q. 3. What is God?

A. An eternal^b, infinite^c, and infinitely wise,^d powerfull^e, holy^f and good^g Spirit^h, whoⁱ hath his being of himself, and^k gives^h being to all things else.

Q. 4. How many Gods are there?

A. No more but one.

Q. 5. Why saidst thou then, to remember thy Creators?

A. Because there is a Trinity in that one God, who concurred in creating me.

Q. 6. How is that Trinity called?

A. The Father, the Word or Son, and the Holy Ghost.

Q. 7.

^aThe word
is בָּרָא
of the plu-
rall number
in Eccl. 12.1

Pl. 100. 2, 3

^b1 Tim. 1.17

^cPs. 145.3.

^d1 Kin. 8.27

^eGen. 17.1

^fIsa. 6.3.

^gPs. 119.86

^hJoh. 4.24

ⁱIs. 41.4, &

43. 10.

^kRo 11.36

^jCor. 8.4, 5

ⁱJohn 5.7

^lGen. 1.26

^m1 John 5.7

ⁿMat. 28.19

^o20.

Q. 7. How may it be evidenced that there is a God, and that he made thee?

A. Both by the testimonies of the Scripture, and by sound reason: for seeing in all things successively produced by, or begotten of one another, there must be some first of that kind, it follows that there must needs have been some first of mankind, who since they could not make themselves, nor be made by chance, or any other creature; it follows that they were made by some infinitely wise power, which is God.

Q. 8. What shouldest thou remember, mind, or consider in God?

A. His Power, Wisdome, and Goodness, Ps. 66. 3. &c. exercised for and about me, his holy will concerning me, and end to which he made me.

Q. 9. To what end did God make thee?

A. To seek and serve him, that so he might be glorified in and by me, and bring me to glory.

Q. 10. Why art thou to remember God in thy youth?

A. First, Because having all my time and being from him, he is to be glorified with it all to my ability.

Secondly, Because being freer in youth from other principles, what we then mind

Ps. 100. 2, 3
Job 10. 8, 9,
10. 11. 46. 8

& 104. 1.
24. Zach. 9.
17. Rom.
12. 2.

Rom. 11. 30
Deut. 6. 5, 6

Pro. 22. 6.
Isa. 28. 9.

<sup>Ma. 18. 3, 4
5, 6, 7.</sup> is apt to make the greater impression in us, and stick the longer by us; *And therefore God would not have that age devoted to sin and Satan but to himself who made us.*

<sup>Job 14. 2.
1 King. 2. 23
24 Eph. 6.
1. 2, 3.</sup> Thirdly, Its uncertain, whether I shall live to age: for many are taken away before, and many of them for mispending their youth.

<sup>Isa. 28. 9, 10
Eccles. 12.
1, 2, 3.
Jer. 13. 23.</sup> Fourthly, Because if one live to age, yet then worldly imployments, bodily infirmities, or evill principles formerly drunk in, usually makes a man lesse apt to this remembrance.

Q. 11. But mayst thou not delay it a little longer?

<sup>Jer. 13. 23.
Ja. 4. 13, 14.
Heb. 1. 3.</sup> *A. No, for first, the sooner the better: For if Sathan get into my heart now, I shall be lesse apt afterwards hereto. Secondly, The present time is onely ours: I cannot promise my self life till the morrow; and if I dy in a neglect of God, I am in danger to perish for ever.*

Q. 12. What engagement hast thou upon thee to this remembrance?

A. Very great both more general as one of mankind, and more especially as called to be a Christian.

Q. 13. What be those more general engagements?

A. First, in respect of God; his goodness to

to me in giving and upholding to me such a beeing ingages me to it, that I might be thankfull and live to him. Secondly, in respect of my self: for seeing he is my Creator, my beeing and my well being depends upon him and his favour, which cannot be enjoyed by me, in a neglect of him and his will, but in a mindfull remembrance of and obedience to them.

Rom. 1. 21.
2 Cor. 5. 14,
15.

Eccl. 12. 1.
12, 13, 14.
Amos 3. 3.
Gen. 17. 1.
2 Thes. 1. 7,
8, 9, 10.

Q. 14. What is thy more speciall engagement as called to be a Christian?

A. Therein I am called (and by approving my Baptisme into Christ do binde myself) to these three things. First, to forsake the Devill and all his works, the pomps and vanities of this wicked world, and all the sinfull lusts of the flesh. Secondly, To believe all the Articles of the Christian Faith. Thirdly, To keep Gods holy Will and Commandments, and walk in the same all the dayes of my life: which cannot be done without remembering my Creators.

Eph. 2. 2, 3.
& 4. 17, 18.
19. Tit. 2.
11, 12.
Act. 19. 3, 4
Gal. 3. 26,
27.
Mat. 28. 19.
Rom. 6. 1, 2
3, 4, 5, 6. 13
13. 19.

Q. 15. Declare these things in order; and first to the first of them: What meanest thou by the Devill?

A. The Devil is a wicked spirit, who being created in a glorious estate, wilfully & proudly rebelled against God, and is become an enemy to him, and to all goodness.

Mar. 13. 19.
39.
Eph. 1. 3.
Jude 6.

Q. 16. What be the works of the Devill?

A. All

A. All such ways, arts, and inventions as
 1 Joh. 3. 6, he hath devised and set on foot for draw-
 16. and Joh. ing men to forget and sin against God.
 8. 4. 4.

Q. 17. Are any so foolish to follow him and his works?

A. Yes verily, he hath drawn many Angels into Rebellion with himself; and the greatest part of men walk after him, even all that disobey Gods word: Whence he is called the God of the world, and the spirit that works in the children of disobedience.

Q. 18. What callest thou the pomps and vanities of this wicked world?

A. All those vaine shows, Plays and Pageants, that the world delight in: By which they are drawn from God and his word, and their manners are corrupted: as also the pride and glory of this world, and all its vain wayes and customs that agree not with the word of God.

Q. 19. What meanest thou by the sinfull lusts of the flesh?

A. All the desires and longings of the vain mind and flesh, contrary to the word of God; as to gluttony, drunkenesse, uncleannessesse, pride, revenge, covetousnesse and the like.

Q. 20. How mayst thou be strengthened to forsake these things?

A. By taking heed to the word of God, and

and so believing the Articles of the Christian Faith.

Q. 21. What calleſt thou the Articles of the Christian Faith?

A. The principles of the Word or Gospel of God, as those contained in that called Hb. 6.1. The Apostles Creed.

Q. 22. Rehearſe that Creed?

A. I believe in God, &c.

Q. 23. Into what principles may those Articles be reduced?

A. Into these six: First, That Almighty God the Maker and Governor of all things, made man in a very happy estate. Secondly, That man continued not in that happiness, but sinned and fell into exceeding misery with all his posterity. Thirdly, That God hath provided a full and perfect remedy for fallen mankinde in his Son Jesus Christ. Fourthly, That the way to enjoy that remedy is faith in him. Fifthly, That God affords men means and helps for their believing and abiding in Faith. Sixthly, That they who believe shall have eternal bleſſe, and the unbeliever everlasting misery.

Principle I.

Q. 24. Declare these things in order more fully, and first, a little further about the Creation, what is it to create?

A. To

A. To make or give being to a thing of nothing, either immediatly, or mediately.

H. b. 11. 3 **Q.** 25. *What did God create besides thee?*

A. The Heavens, Earth and Seas, with all things in them visible and invisible.

E. xo. 20. 11 **Q.** 26. *Wherfore did God create all these things?*

R. ev. 4. 11. **A.** For the manifestation of his own glory, and for the good of the creature, especially of man.

R. om. 11. 36 **Q.** 27. *In what space did he make them?*

E. xod. 20. 11 **A.** In six Dayes.

Q. 28. *What did and doth God ever since?*

Joh. 5. 17. **A.** Exercise his Providence in the preservation and Government of the world and every thing therein, according to the counsell of his own blessed will.

19. **Q.** 29. *Wherein did Gods goodness to man appear in the Creation?*

Pf. 8. 3, 4, 5. **A.** In that he made him of so base matter such an excellent creature, and provided so bountifully for him.

& 144. 3, 4. **Q.** 30. *What did God make man off?*

Gen. 2. 7. **A.** He made his body of the dust of the earth, but his soul was more immediately of the breath of God.

Eccles. 12. 7 **Q.** 31. *Wherein was he made such an excellent creature?*

Gen. 1. 26, **27, & 3. 8** **A.** In that God made him in his own image and likeness, capable of fellowship with

with himself and of everlasting happiness.

Q. 32. Wherein consisted that image of God? Job 38. 36.
Eccles. 7. 24.

A. In his excellent mind, understanding, freedome of will, integrity of heart, and dominion over the other creatures. Psal. 8. 4, 5. Ep. 4. 22, 23.

Q. 33. What was that bountifull provision God made for him?

A. God made the whole world for his use and service: A pleasant Garden or Paradise for delight, the Tree of Life to render him immortall, a Sabbath for his rest, and more full communion with God; a wife for a meet help: denying him nothing for his good; onely forbidding him to eat of one Tree, called the Tree of Knowledge of good and evill.

Q. 34. Why was it called the Tree of Knowledge of good and evill?

A. Because God therein tryed man, whether he would do good or evill; and man had therein a distinction of good and evill.

Q. 35. Why did God forbid him that Tree?

A. Surely, 1. To reserve to himself an acknowledgement of his sovereignty over man. 2. That man might have a tryall of and an occasion to testifie his love and obedience to God. 3. To instruct man to be content with such knowledge as he vouchsafed him in obeying his Word. Gen. 2. 9. 17

Q. 36. How long did man continue in this good condition?

A. A

* Gen. 3. 1.
The word in
Psal. 49. 12.
signifies be
tarried not
a night.

Rom. 3. 23

1 John 3. 4.

Gen. 6. 4 of God, in thought, word or deed.

Gen. 3. 6.

Eccle. 7. 29

Ja. 1. 12, 13 on Gods part, but meerly by his own willing listening to the tempter inticing him,

Rev. 20. 1.

Gen. 3. 1. pent.

Gen. 3. 2, 3,

4, 5, 6. 2 Cor. 10. 3 her the man, that there was such singular virtue in that fruit as would make them like God.

Jam. 1. 3, 4. Q. 43. Why did God suffer him to be so tempted?
A. To try and exercise his Faith, Love and obedience to him.

Q. 44. What followed upon his sinning?
Rom. 3. 23, A. Guilt and misery unspeakable to him-
& 5. 12, 18, self and all his posterity, to death and con-
demnation.

Principle II.

Q. 37. How did he fall from it?

A. By sinning against God his Maker.

Q. 38. What is sin?

A. Any breach of the Law or command

of God, in thought, word or deed.

Q. 39. Wherein did man first sin?

A. In eating of the Tree forbidden him.

Q. 40. How came he to eat thereof?

A. Not through any necessity or defect

on Gods part, but meerly by his own willing listening to the tempter inticing him,

Q. 41. Who tempted him?

A. Sathan in the shape and body of a Ser-

pent.

Q. 42. How did he entice him?

A. By perswading the woman, and by

her the man, that there was such singular

virtue in that fruit as would make them

like God.

Q. 43. Why did God suffer him to be so tempted?

A. To try and exercise his Faith, Love and obedience to him.

Q. 44. What followed upon his sinning?

A. Guilt and misery unspeakable to him-

self and all his posterity, to death and con-

demnation.

Q. 54:

Q. 45. Was the eating of a fruit contrary to God's command so great an offence, as to deserve such a punishment?

A. Yes, surely, because he rejected God most evilly and unthankfully therein, and preferred a creature before him, who had done so graciously for him.

Gen. 3.

Rom. 5.19.

Q. 46. But how could his sin hurt his posterity?

A. Because we were all in him, as in our root, and he as a publike person had us and our privileges all in his hand and keeping.

Rom. 5.12.

1Cor. 15.21

Heb. 7.12.

Q. 47. What was the misery and death befall him and us in him?

A. It was partly privative in the losse of what we had: and partly positive in the bearing such evils as we should not else have had.

Q. 48. What did he deprive himself and us of?

Rom. 5.19.

A. 1. That righteous account we had with God, we being hereby made sinners.

Rom. 3.23.

2. The image and glory of God, we being hereby become dead in sins and trespasses.

Ep. 2.1,2,3

3. Fellowship with God, with all the joy and happiness thereof, we being hereby banished from his presence.

2Sam. 14.

4. Paradise and its delights, with the good of all other things given us.

14.2,3

Gen. 3.23.

Q. 49. What was the positive part of that misery?

Rom. 5.19.

A. 1. An universall pollution of all our powers, with original corruption, apting us

Ps. 14.1,2,3

us to innumerable actual sins, and making us altogether corrupt and loathsome. 2. A woful thraldom to Sathan and his suggestions and abuses. 3. A fearful lyablenes to the wrath of God and his vengeance to be inflicted upon us in souls and bodies for ever.

Q. 50. Could not man help himself from under this misery?

A. No, nor from any part thereof, nor all the creatures beside to help him.

Q. 51. Why so?

A. Because such is the infinite purity of Gods nature, and such his hatred to sin, and the strictnesse of the law binding us over to death, that no release of us without satisfaction: But such is the power of his wrath, so weak and evill is man, and so finite all other creatures, that neither we nor they could satisfie.

Principle III.

Q. 52. Is there no escape then from this misery?

A. Yes, The same God that created us at the first, had Love, Power, and Wisdom enough to help us; and hath devised and provided help for us.

Q. 53. What help bath he provided for us?

A. He hath sent his onely begotten Son into the world, that through him the world might be saved, and accomplisht all things in

in him needfull hereunto:

Q. 54. Who is that Son of God?

A. Jesus of Nazareth, who was born at Bethlehem in the days of Augustus Cesar, and crucified without the gate, at Jerusalem in the days of Tiberius.

10.9.3 10.37
Lu. 2 1,2,3
& 3.1. with
Hcb.13.13

Q. 55. What things were needfull to be accomplished in by him that he might save us?

A. It was needfull. First, That he should ransom us from under the sentence and curse of the law upon us. Secondly that he should purchase and obtaine for us righteousness and life, with power to dispense them to us.

Gal. 3. 12, 13.
Rom. 5. 1,5, 16, 17, 18,
Heb. 5. 9, & 9. 15.

Q. 56. How could he be able to do these things for us?

A. Yes, Such was his Person, and such his Offices and furniture for them as fitted him hereunto.

Q. 57. What manner of Person is he?

A. Very-God and very-man in one de- John 1.1.
finite & publike person. 1 Tim. 2.5

Q. 58. What meanest thou by very-God?

A. That he is verily and essentially God Phil 2. 6.
begotten of the Father by an eternall gene- Mic 5.2.
ration. Prev. 8.22.
Jer. 23 5,6.

Q. 59. How doth that appear.

A. Both in that the Names proper to God (as: Jehovah the first and last,) and in 18 Cal. 1.16
that the works of God are ascribed to him. 17 Hcb. 3.3
4.

Q. 60. How doth it appear that he is very man?

A. By his birth, growth, infirmities, sufferings and death.

Q. 61. How could he then be without sin and fit to mediate for us, seeing the whole nature of man is corrupted with sin?

A. Yes, because he was not propagated after the ordinary way of man, but was made flesh by a work of new creation, in which he was unconceivably conceived of the Holy Ghost in the womb of a Virgin, and by him marvailously sanctified in his conception.

Q. 62. Why sayst thou he is one?

A. To signify that the two natures of God and man are personally united in him so as they are not two but one person.

Q. 63. How doth that appear?

A. Both in that the Scripture call him one, & in that the things proper to either natures are indifferently affirmed of him.

Q. 64. Why sayest thou he is a distinct person?

A. To signify that he is distinct and another from the Father, and from the spirit, and from all other men.

Q. 65. Wherein is he distinct from the Father?

A. In that he was begotten of the Father not the Father of him, and in that he is also

So man and suffered, not so the Father : 6. 1 John 4. though he is in the Father, and the Father 9,10. John in him undevidedly. 10,30,&14

Q. 66. *Wherein is he distinct from the Spirit?* 9,10.

A. In that he was made flesh, so was not John 1. 14, the Spirit : and in that he sends forth the & 14. 16, Spirit as another comforter from himself: 17. Isa.11, though yet the Spirit is immeasurably 1,2. Joh.3. and inseparably on him. 34.

Q. 67. *How is he distinct from all other men?*

A. In that he is not they, or any part of 1 Tim.3.5. them, nor is any of them he; he being God- John 1. 20. man, the Mediator and Saviour: and so is 1 Cor.1.13. no man else, though he is spiritually in be- Mat. 1.25. lievers and they in him. Joh.14. 20. & 14.1,4,5

Q. 68. *Why callest thou him a publike person?*

A. Because he was to stand in the room 1 Tim.2.5, and stead of all other men and act for them, 6.Rom.5. in which respect *Adam* is called his Figure, 14. 1 Cor. and he the second *Adam*. 15.45.

Q. 69. *How did these qualities of his person fit him for his foresaid undertakings?*

A. In that he was such a man distinct from Heb. 8.3 & us all, and yet in a publike place for us, he 2.14 15,17 was fit to suffer & bear our sins, sympathize 18.Ps 68. with us in our sorrows, receive grace and 18,19,20. blessing for us: And in that he is God, he was & 89.19. able to uphold the man-hood and carry it Acts 20.28. through all its services and suffering, and Ps. 67.1 & make them valuable and communicate Phil. 3.21.

grace and blessing to us.

Q. 70. What are his Offices that further fit him
hereto?

A. He is Priest, Prophet and King.

Q. 71. What is his Office as Priest?

A. To make atonement for our sins, and stand in the breach between God and us, to keep off judgment from us, and obtain grace and blessing for us.

Q. 72. How was he to do these things?

A. By offering Sacrifice and making Intercession for us.

Q. 73. What is his Office as Prophet?

A. To reveal the mind and counsell of the Father in all things to us.

Q. 74. How doth he that?

A. Both by outward means, and by inward cooperation of his spirit.

Q. 75. What is his Office as King?

A. To execute the Government of God amongst men, conquer enemies to it, call Subjects, subdue rebels, command and effect salutations to his people, and reward all according to their works.

Q. 76. How doth he these things?

A. Both by more general providential concurrence with the Father in Governing the World; and by more special spiritual exercise of his power in & over his Church.

Q. 77. How was he furnished for the execution of these foresaid Offices?

A.

A. He was furnished with the Authority,
Power, and Spirit of God, with which he
was more solemnly anointed in the nature
of man in his entering upon the works of
them.

Q. 78. When were the foresaid Offices to be
executed by him?

Ans. Partly in his humiliation and partly
in his exaltation.

Q. 79. How did he execute them in his hu-
miliation?

A. As a Prophet he preached the Gospel
and furnished Disciples for further preach-
ing it, and confirmed it by diverse miracles.
As a King, he began to set up the Kingdome &
of God more clearly, called in Subj. Acts to
it, gave forth laws for it, appointed Officers
for administering in it, fought with and sub-
dued Sin, World, and Sathan, rebuked dis-
eases and conquered Death. As a Priest, he
prepared the Sacrifice to be offered up to
God for us, and made intercession both for
disciples and transgressors.

Q. 80. What was the Sacrifice he as Priest
prepared and offered for us?

A. But one onely propitiatory Sacrifice,
which was himself, or his own body.

Q. 81. How did he prepare himself as a Sa-
crifice?

A. By giving up himself in obedience to

his Father a ransome for us from sin and death.

Q. 82. How did he that ?

A. In that being made under the Law for us, he yielded himself to death, to bear the curse of it due to us.

Q. 83. What manner of death dyed he ?

A. The most accursed shamefull death of the Cross, to which he was unjustly adjudged by the Magistrate as a publike Offendor; besides the feeling of most bitter Agonies in his Soul pressing him to death.

Q. 84. How was it manifest that he was indeed dead ?

A. Both by a Souldier peircing his side with a spear, so as there came forth water and blood: and by his being part of the three days & three nights in the earth to sanctifie the grave to us and redeem us from it.

Q. 85. Wherein confists the vertue of his death ?

A. In satisfaction to the law and justice of God thereby made; and in the merit of further grace and power by it.

Q. 86. How doth it appear that the law and justice of God was hereby satisfied for us ?

A. In that he raised him up again in the third day, therein taking him from prison and judgment: and in that he hereupon proclaims peace and pardon to us.

Q. 87. For whom was his death a satisfactory ransome ?

A.

A. For all men, none excepted.

Tim. 2. 6.

Q. 88. How doth that appear?

A. By the Scriptures plainly telling us
that he died and gave himself a ransome for
All; and tasted death for every one, &c. And
by Gods dealing with all, contrary to the
defect of their sin and sinfulness, and holding
forth pardon & peace to all in the Gospel
without requiring any new satisfaction of
them.

Q. 89. Shall not all men then be eternally saved? 41.

A. No sure, the most go yet to destruction. Mat. 7. 13.

Q. 90. What shall they perish for?

A. For sinning against the light and grace
extended by Christ to them, and refusing to
be saved by him.

Q. 91. Hath not his death ransomed men from
those sins too?

A. Properly not, so as to make the sins
givenes of them due to all he dyed for. For
to ransome, being to free from some forecontracted
bondage, the death of Christ cannot properly be
said to ransome men from the bondage they after
bring upon themselves, by sinning against him and
his ransome; but only from what he found men
under by Adams sinning, and their sin as neces-
sarily springing therefrom as considered before and
without his interposing.

Q. 92. Must all they then that sin against his
rediation and the light afforded by him perish?

B. 4.

A. All

Psal. 63. 31. A. All that persist finally so to sin shall: Pro. 1. 22, but not all that at any time sin such sins: for 23. 24. Ezek. 18. he can forgive them also, and doth to them, 22. & 23. 16 that repent of them. Act. 13. 39. Q. 93. How can that be?

A. Very well, because of the superabundant worth and merit of his death above Rom. 3. 15, the demerit of Adams sin, and of all the sin 36. 17. he thereby found upon us, and because of the power he hath thereby obtained.

Q. 94. What did he thereby further merit and obtain?

A. Absolute Lordship over men, in the Rom. 14. 9 nature of man, and so power to forbear, and Phil. 2. 9, exercise goodness towards sinfull men (even 10, 11 Pl. 6. 7. such as sin against his grace also) as he pleaseth: Rev. 3. 7 ses: and a Law or Covenant of Grace to be Is. 42. 6. 7. made and ratified with men through his 19, 20, 21. blood. Heb. 9. 15.

Q. 95. What is the tenor of that Law or Covenant of Grace?

Mar. 16. 15. A. That whatever repent of their sins and 11a. 5. 2. 3. believe in and obey him, shall be forgiven 4. 7. and saved from all their sins, and be made Eze. 33. 16 partakers of eternal life by him; and they Act. 13. 37, 38. 39. 40, only that finally reject him shall perish 41. therefore in their sin.

Q. 96. When did he receive the foresaid power of Lordship?

A. He most fully received it in the nature of

of man, when he entered upon the most full
and glorious execution of his foresaid Of-
fices in and from heaven, namely in his ex- PL. 68. 18.
altation or Ascension. wub A&E 2
33, 34. Eph. 4. 8. 9.

**Q. 97. How doth he more fully exercise his
Priestly Office in Heaven?**

A. He in his Ascension thither offered
and presented himself as the prepared Sa- Heb. 8. 1, 4
acrifice to his Father, and was thereby conse- & 9. 14.
crated the great High Priest, and as the great Ps. 110. 1. 4
High Priest appears within the vail, even in Lev. 8. 9
the presence of God, and makes Intercession with Hcb.
for us. 7. 27. and
9. 12. 14. &
7. 25.

Q. 98. What is his making Intercession?

A. The presenting to and improving Is. 53. 12.
with God the vertues of his Sacrifice, and Luc. 13. 7,
his will or desire hereupon for such forbear- 8 Joh. 17. 6.
ance and goodness towards sinners as he 20, 21, 22,
pleases, and that forgiveness, special favour 23, 24.
Heb. 7. 25,
and blessing may be vouchsafed to them, that & 8. 10, 11
believe according to the Covenant. 12, 13. 9. 13.

**Q. 99. Whom doth he exercise his Priestly
Office in Heaven for?**

A. He is hereby the propitiation for the 1 Joh. 2. 2.
sins of the whole world, rendering God Ps. 145. 9.
good to all, and ready to accept all or any 37. Rev. 22
in coming to him hereby; but the actuall 37. Is. 55. 1,
and perfect reconciliation he is to them on- 2. 6, 7.
ly that so come. Heb. 2. 17.
& 10. 14.

**Q. 100. How doth he more fully exercise his
Pro-**

Propheticall Office in and from heaven?

A. Having there fully received the fulnes
Eph. 1. 8, 9. of Spirit, he powred it forth upon his
10, 11. & 3. Apostles, and by them gave forth the most full
15. Heb. 12. and clear discovery of his Fathers will: by
20. Joh. 14. and 16 which he yet speaks from heaven, and in
16, 17. & 18 which by his Spirit he teaches and com-
forts his people, and leads them unto life.
Q. 101. *To whom is be a Prophet?*

A. Both to them that hear him, and to
them that for not hearing him perish: But
Acts 3. 22, they onely that hear him have the choise things of
23. Mat. 13. Gods kingdome opened to them, of which the rest
11, 12, 13, deprive themselves by rejecting him.
14, 15, 16.

Prov. 1. 22. **Q. 102.** *How doth he more fully exercise his
23, 24, 25. Kingly Office in and from heaven?*

P. 25. 8, 12. **A.** Being set on the throne of Majestie he
14. further inlarges and preserves his Church
Heb. 1. 3. against the assaults of enemies, subduing sin
Acts 2. & 4. and Sathan in them, and will in due time
P. 140. 1, 2, raise the dead, and judge all as they have o-
3, 5, 6. beyed or rebelled against him.

Rom. 8. 35, **Q. 103.** *Ought all men to be subject to him as
36, 37. their King?*

1Co. 15. 25. **A.** Yes verily, for he is King of all the
26, 35. Phil. 3. 21. 2Cor. earth, & all Nations even the utmost end of
3. 10. P. 47 all the earth are given him to rule over.

7, 8, 9. & 28 **Q. 104.** *I perceive then that He is every way
9, 10. Rev. furnished for saving us, but how could they be sa-
11, 5. & 2. 26 ved, who dyed before his suffering?*

A. His

A. His death though actually suffered in
the last times was vertuous from the begin- Acts 15.11.
ning of the world ; so as that with respect Ps. 75.3.
thereto, he as the eternal word exercised his Pet. 3.19.
power over and goodnes towards men, and 20. Joh. 8.
they were saved or condemned as they be- 56. & 1.4, 5
lieved on him, or rejected him. Heb. 13.8.

Q. 105. But is this all needfull to thy salvation, Is it not
that there is so full a remedy provided for thee ?

A. No verily , there must be as well an John 3.35
application of it to me , as the preparation 14,15,16.
of it for me (as is already implied) else it 18. & 6. 53
will not heal and save me. 53.

Principle IV.

Q. 106. How is this remedy to be applyed ?

A. By a lively Faith. Heb.10.38

Q. 107. What is a lively Faith ?

*A. An hearty receipt of the word of Gods Rom. 4.17,
grace, as the word of God , and of Christ as 18, 19, 20.
tendered therein. John 3.12.*

Q. 108. Why sayst thou an hearty receipt ?

*A. Because with the heart man believes R o. 10.10.
unto righteousness , that which resteth in I am. 1. 21,
the head is but an empty opinion and will 22, 23, & 2
not save us. 17, 18.*

Q. 109. What meanest thou by a hearty receipt ?

*A. That it both be understood of us, and Mat. 13.23.
embraced with inward love and affection. Luc. 13.28*

Q. 110. Why sayst thou as the word of God ? Heb. 11.13

A. Because according to its receipt so it works

^{1 Thes. 2. 13.} If it be received but as the word of a fallible and weak man ; it works weakly begetting but opinions and empty forms ; but if as God, that is as an infallible and certain word, it works divinely and effectually.

Q. 111. What doth the word so received work ? ful

A. The hearty receipt of Christ himself

^{1 Thes. 1. 9.} as rendered and declared therein, and (^{as a sin}
^{10.} thing therein included) Repentance towards God.

Q. 112. How is Christ tendered in the word of God, and to be received by us.

^{Acts 4. 12.} A. He is tendered to us to be our onely Lord and Saviour, our only King, Priest, ^{Col. 2. 36.} and Prophet, to teach, command, and save ^{Heb. 5. 9.} us; and as such a one we ought affectionately ^{Acts 3. 22,} to imbrace, depend on, and obey him.

^{37, 38. Job.} Q. 113. You say Repentance towards God is ^{§ 4. 1. Mat.} included herein, what is that Repentance ?

^{17. 5. 18. 3.} A. A serious turning of the heart, and so of the whole man, from all false hopes, ^{Acts 24. 24.} and delights, and wayes, to the living and ^{1 Thes. 1. 9.} true God, to seek close, ^{10. 11.} depend on & ^{10. 11. Job. 12.} serve him in Jesus Christ his Son.

^{12, 23.} Q. 114. How can the word believed effect such things as these in the heart, is it not a dead letter ?

^{2 Cor. 3. 6.} A. The law indeed was a killing (not a dead) letter, but the word of the Gospel is neither ; but a ministration of Spirit and

^{7. 2. 9. 13.}

^{Rom. 1. 16.}

^{Joh. 6. 63.}

ible and life; and therefore it produces these
ing effects where heartily believed,
as Q. 115. How doth the remedy thus applied
ain save?

A. Christ thus received brings all the
fulness of grace and blessings with him. Can. 3. 5
Joh. 1. 15.

Q. 116. Wherein consists that Grace and Bleſ- Ep. 1. 3
sing? 26

A. In glorious privileges and gracious
operations.

Q. 117. What be those glorious privileges?

A. Justification, Reconciliation, San-
ctification, Adoption, and its consequents.

Q. 118. What is Justification?

A. The Absolution of a sinner from all his sins past, and the making and presenting him righteous before God. So as that God deals with him as a righteous one.

Q. 119. What is Reconciliation?

A. Reconciliation as a privilege, is the making an enemy to become the Friend of God, to have access to him, peace and favour with him.

Q. 120. What is Sanctification?

A. The separating a man from his former condition to be holy to God: set apart for his service, and the fitting him for the same.

Q. 121. What is Adoption?

A. The making a Son of Adam and John 1. 13
death Gal. 3. 26.

death to become a Son of God: so as that
 Heb. 12. 6 God owns him in Christ as a member of
 Eph. 3. 1. 12 Christ, and deals with him as with a Son.
 19.

Rom. 8. 16

Q. 122. What follows hereupon?

A. Heireship and title to the promise
 Gal. 4. 5. 6. and promised inheritance, with the Spirit
 Eph. 1. 13, of the Son to seal him up to, and fit him for
 14. & 4. 30 the same: yea the inheritance and glory it
 self in due season.

Q. 123. How doth Christ by his Spirit fit the
 believer for that inheritance?

John 14. 26

A. By his gracious operations in him.

& 15. 13. 15

Q. 124. What be those gracious operations?

Eph. 1. 17,

A. They be very many: as, 1. He teaches

1 Pet. 1. 6, 7 him, and makes him wise to salvation. 2. He

3. Ro. 8. 28 thereby begets in him lively affections to

1 Thess. 4. 9 himself, and to God in him, and to his peo-

Gal. 5. 24, ple for his sake. 3. He mortifies and kills sin

Eph. 4. 21, 22. Rom. 5. in him. 4. He begets in him lively hope of

2. 3. glory. 5. He fills him with joy and peace in

Rom. 15. 13 believing. 6. He apts and quickens him to

1 Pet. 4. 7. 8 prayers, praises and services of love to God

Rom. 8. 26 and men. 7. He strengthens him to and in-

Eph. 5. 18, 19. Gal. 5. courages him in all his services and suffer-

22. 2 Tim. ings for him. 8. Yea, and in due time will

1. 7. Eph. 3. fully conform and frame him to his own

16. 17. likenesse and image in soule and body.

1 Pet. 4. 14. Q. 125. Whence is it that a man receiv-

2 Cor. 3. 18 eing Christ receives all this grace and blessing with

1 Joh. 3. 2. 3 him?

Phil. 3. 2. 1.

A. It springs both from the tenor of the Covenant of Grace made with men in Christ, which we before mentioned: and also from his Decrees of Election and Predestination.

Q. 126. What is Gods Decree of Election?

A. A gracious act of Gods Freewill in which before the foundations of the world he chose (or purposed to chuse) the man Jesus Christ into Unity with the eternal Word, and so to be his holy one, the worker out of all his pleasure and treasury of all his blessing; and in him all the seed springing out of the travaille of his Soule by the gift of God, to Holiness and Blessing with him, for the praise of his own grace.

Isa. 42. 1.

1 Pet. 2. 4, 5

9, Col. 1. 19

& 2. 9.

Isa. 53. 10,

11.

Eph. 1. 3, 4,

5, Gal. 3. 7.

9. 26. 28, 29

Q. 127. What is Gods Predestination?

A. Gods free fore-appointment of Jesus Christ to glory, through sufferings, and of his seed or people to conformity to him therein.

1 Pet. 1. 19,

26. Rom. 8,

29, 30. Eph.

1. 5, 6.

Q. 128. Did God elect men for their faith foreseen?

A. No verily, for no worthines thereof, but only out of his good pleasure in Christ, & for the praise of his grace, though yet this work it self out upon men by Sanctification of the Spirit and belief of the truth.

Eph. 1. 5, 6.

2 Thes. 2. 13

1 Pet. 1. 2.

Q. 129. Did not God chuse men to holiness & glo-

in their personal considerations?

A. We find no such thing, that he chose any either as in Adam standing or fallen, or as in themselves considered, but onely in Ephes. 1. 4. Christ and with respect to him.

Q. 130. Dost not the Apostle say that God elected Jacob to Salvation, and rejected Esau from it before they were born or had done good or evill?

A. God did elect Jacob, and rejected Esau before they were born, but the Apostle says, neither personally, nor to or from salvation.

Q. 131. How may we understand him then?

A. That he chose Jacob nationally (that Deut. 4. 37 is him and his posterity) to be privileged with the choise means of salvation, and to be honoured above all nations; and rejected Esau and his posterity from the same: yet so as Esau, and all the families of the earth had blessing in Jacob and his seed.

Q. 132. How may it appear that this is the Apostles meaning?

A. First, By the Oracle to Rebecca speaking of them as of two Nations, and two Peoples, the elder should serve the younger. Secondly, by the Prophet Malachies applying it to their posterities, and using it as a proof of Gods loving Jacobs posterity more than Esau: which could not be, had it been a personal

small Election and reprobation, with reference to salvation, they not running in the blood. Thirdly, Mat. 3.8,9. The Apostle speaks about Gods casting off the Nation of the Jews, because of their unbelief, From being his Church and People as before notwithstanding Gods former election of them, and cleares his justice therin. 4. The Apostle speaks not of them as so reprobated as that it was impossible for them to be saved. But Rom. 10. 11. prayd for and indeavoured that still, yea and says & 11. 11. God did it to provoke them to jealousy, bat they 14.23,32. might repent and be saved.

Q. 133. But saith not the Apostle that God loved Jacob, and hated Esau before they were borne.

A. No, but that it was sayd to Rebekah the elder should serve the younger: the other speech was spoken by Mallachy (long after they were dead) of the affection and disaffection manifested towards them in their posterities, as laying Esaus mountaines waist, &c,

Q. 134. But say not the Scriptures that God made Pharoah to destroy him?

A. No, but that he made him stand, or raised him up (out of former judgments) and forbore him with much longsuffering when a vessel fitter for destruction to glorify his name and power in him the more abundantly,

The original word in Exod. 9.16 signifies to make to stand, and agrees with Rom. 9. 22.

Q. 135. How then say the Scriptures that God bath power as a potter over the clay to make of the same lumpe one vessel to honour and another to dishonour?

A. To shew that God may doe with his

Mat. 20. 15. owne what hee will, honour and dishon-
 & 25. 15. our, how and whom hee pleases, preferring
 Eph. 1. 11. one before another in meanes of salvation,
 Jer. 18. 6, 7. forbearance of them and power exercisled
 8, 9, 10, 11. for their good, as in the case of Iacob and
 Luk. 13. 3, 4. Esau and their posterities, though yet the
 5. Mat. 17. 12, 22, 23, 24 honoured abusing their honour, may be
 Rom. 9. 25, broken off as vessels of wrath, when the
 26, 30, 31, 32. & 11. 17 dishonoured may be made vessels of mercy
 39, 20, 22. through faith in Jesus Christ. 

Q. 136. Can a man bring himselfe to faith in Christ, and so to the blessings in him?

A. No verily for faith is the gift of God,

Joh. 6. 44. ordaining and framing the heart in his
 Eph. 2. 8. call unto eternall life, as it is his worke too,
 Act. 13. 48. to preserve and increase it.
 Luk. 17. 5. & 22. 23.

Q. 137. Why then doth God bid men believe and abide or grow in faith, and threaten them if they doe not?

Rom. 10. 17. 18, 19. Gen. 13. 1 Pet. 3. 19. Prov. 8. 33, 34, 35. Num. 14. 11. Isay. 5. 5, 6. 3.

A. Because God doth not worke it im-
 mediately, but by certaine outward means
 to which he gives men power to attēnd,
 & with whi ch his spirit and power is con-
 versant for working and increasing it: to
 those means therefore hee bids men attēnd,
 and

and act in his power therein given forth,
and faults them if they doe not.

Principle V.

Q. 138. What be those meanes?

A. They be those things in which God ^{Ps. 19.} Ro.
by Christ speaks forth the knowledge of ^{10. 17, 19,}
himselfe and his will and goodnes to men, ^{19. Ps. 28,}
whether more generally and darkly, or ^{5. 8; 17. 4,}
more speciallly and plainly.

Q. 139. How doth God speake to men more
generally and darkly?

A. By his works as ordered through ^{Ps. 7. 1. Ps.}
Christ by way of enlargement of challege-^{19. 1, 2, 3.}
ment to us. ^{Joh. 3. 5, 24.}

Q. 140. They speake of God and his attributes
but do they speake any thing of Christ?

A. Distinctly they do not, but by way ^{Like that in}
of interpretation they doe, while they tra-^{Mat. 25. 46.}
nslate that goodness of God which could not ^{49. Ps. 95.}
have beene to us but for Christ, so that as ^{1, 2, 3, 26. 26.}
the death of men speake Adams sin, so they ^{18, 19, 26}
speake Christs mediation. ^{Act. 14. 17,}

Q. 141. How doth Gods speaking in them
concern to faith?

A. In evidencing what is to be knowne ^{Rom. 1. 14.}
of God to men, they are meanes of provoking ^{19, 20. Act.}
men to seek him, repent of their evi-^{14. 17. & 19.}
tuals against him, and to commit them-^{26, 27. Joh.}
selves to him, and so to qualify the heart ^{8, 9, 10, &}
to receive what clearer revelations of him-^{33, 14. 19,}
selfe ^{20, 29.}

Ps. 107. 43. selfe hee may any way afford them, and
 Rom. 2. 4, 5 where the clearer means are afforded, they
 Hos. 11. 3, 4 tend to allure and nurture men to mind
 Mic. 6. 9. them.

Q. 142. But can we find that God ever accepted of any faith acted towards him by any short of the distinct knowledge of Christ?

A. Yes sure, both Rabab, Naaman, the Ninevites, and divers others. God being no respecter of persons but through the mediation of Christ accepting every one in any Nation, that by what meanes he affords them do feare him and worke righteousness.

Q. 143. What need then of any clearer means?

A. Yes great need, for helping the weakness and correcting the wickednes of men, whom generally comprehended not the light shining in darknes, nor by their wisdom found out God in the wisedome of God, and what they discerned they imposse'd in unrighteousnes; as also that God might have the glory of his grace in Christ ascribed to him, and men the comfort of it.

Q. 144. What doth God speake more clearly by?

A. By his word or Oracles, and the ordinances therein injoynd to and held forth in his Church.

Q. 145. What is the Church?

A. The Church is the company of men called out of the worlds ways and fellowship.

ship, in all or any ages and places, and gathered into the acknowledgment and worship of God according to his appointment.

Josh. 24. 25.

3, 4. Exod.

19. 4, 5, 6.

Q. 146. *Hath there beeene alwayes a Church of God in the world?*

1 Pet. 2. 5, 9,

10.

A. Yes in all ages, though not alwayes alike spreading, visible and pure.

1 Kin. 19. 10

Jer. 2. 2, 3, 5

Q. 147. *Who is the head and governor of this Church?*

13.

A. Jesus Christ himself is the only head & Lord of it, though he hath appointed others to be for order and usefulness therein.

4. 4, 5, 6, &

11, 12.

1 Cor. 12. 28

Q. 148. *What be they?*

A. For inward growth and usefulness he hath appointed Apostles, Evangelists, Prophets, Pastors and Teachers; for outward order Bishops or Elders and Deacons.

Eph. 4. 17.

12. 1 Tim.

3. 1, 2. 8.

Tit. 1. 5, 6, 7

Phile. 1. 1.

2 Pet. 1. 30,

21.

1 Tim. 3. 2.

8. 9.

Mat. 28. 19,

20.

2 Pet. 1. 19,

20, 21. & 3.

2. Joh. 5. 39

2 Tim. 3. 17

36, 17.

Q. 150. *What calleſt thou the word or Oracle of God?*

A. The Doctrine delivered in the Bible or writings of the Prophets and Apostles called the Scriptures.

Q. 151. *How may it appeare that the Scriptures are the word or Oracles of God?*

1. The constant assertion of those holy men (who were plain hearted simple men) that delivered them

A. i. By the consent and tradition of the Church, 2 Pet. 1. 21
Mar. 11. 25. 1 Cor. 1. together

v. 38. Heb. 2. 3, 4. Psal. 78. John 23. 14. 1 Kin. 8. 24.

together with the miracles wrought by them, and evident fulfilling of things they foretold, commended their sayings & writings to the Faith of the first receivers, and they have successively commended them to us, and that deserves our reverence of them.

3. By the power and evidence of Gods Spirit, speaking in them: Psal. 19. v. 7. 2 Cor. 4. 2. &c. 3. 13.

2. The power of Gods Spirit breathing in them gives such light to the simple that mind them, as commands them for Gods words to their consciences.

3. By the manifest fulfilling of their prophecies in things most unlikely, Gen. 9. 27. Deut. 32. 21. Isa. 55. 5 Luc. 19. 43, 44. Mat. 21. 42, 43. and 22. 7, 8, 9.

3. The evident fulfilling of many prophecies altogether unlikely when uttered by them (such as the calling us Gentiles, and bringing us from our Idolatries, to the worship of God, the casting off the Jews, and many others) are a more outward sensible demonstration, that they are of God.

Eccles. 12. 12, 13, 14. 2 Cor. 6. 16, 17, 18, 20, 21. their hearts and wayes.

Q. 152. What be the chiefe parts of the Scriptures?

Rom. 10. 5. 6, 7.

A. The law and the Gospell.

Q. 153. What calleſt thou the law?

A. The

*A. The Doctrine of works and duties
given by Moses.*

Joh. 1. 28.
Gal. 3. 10.

Q. 154. How is that law devided?

A. Into moral, Ceremonial and Judicial.

Q. 155. What is the morall law?

*A. The ten words or Commandments
proclaimed by God on mount Sinai, with
the severall explications thereof.*

Deut. 4. 13.

Q. 156. Rehearse them?

*A. I am the Lord thy God, &c. Thou
shalt have no other Gods but me, &c.*

Exo. 20. 1,
2, &c.

Q. 157 How are these commandments devided?

*A. Into two Tables, the first contains
the fourre first commandements, and sets be-
fore us our duty towards God: the latter
contains the six last commandements, & sets
before us our duty towards our neighbor.*

Deut. 10. 1, 2
Mar. 22. 37,
38, 39, 40

*Q. 158. What is required of us in the first
Commandement?*

*A. That we have God and him only for
the object of our most hearty love, confi-
dence, delight and worship, and that in all
things we obey and cleave unto him.*

Deut. 6. 45
Isa. 26. 4
Deut. 10. 20
Psal. 37. 4, 5

Q. 159. What is therein forbiddin as sin?

*A. All Atheisme and grosse Idolatry, Psal. 14. 1.
with all ignorance and distrustfulness of
God, his power, faithfulness and goodness; 25. 1 Pet. 4.
neglect of or want of delight in him; his 3. Eph. 4.
words, worship and waies; swearing by 17, 18, 19.
faith, truth, or any thing besides him, with
all*

Joh. 5.42. all preferring of our profits, pleasures,
 2 Thes. 2.10. lives or any thing before his glory and our
 11, 12. service to him.

Deut. 10.20 Q. 160. What is required in the second com-
 Zeph. 1.5. mandement?

2 Tim. 3.4 A. That we conceive of and worship
 Eph. 5.5. God only according to his word and will.

Deut. 12.18 & 18.9, 10, Q. 161. What is forbidden therein?

18, 19. A. All erroneous and false conceptions
 Col. 2.19, of God disagreeing with his word; with
 26, 21, 22, all will-worship, according to our own
 23. devises and mens traditions.

Isa. 40. 18. Q. 162. Why is it added, for the Lord thy
 44. 7, 8. 13. God is a jealous God, visiting, &c.

Deu. 29. 18 A. To shew that the wrath of God is
 19, 20, 21. great against all Idolaters and false worship-
 pers of him; especially, if they have beene
 espoused to him.

Q. 163. But shall the childe be punished for
 the parents faults, and rewarded for their piety?

A. God often rewards the parents right-
 1 Kin. 11. 11 teousnes, and punishes their wickednes in
 12, 13. their children, as parts of themselves in
 2 King. 9. Eze. 18. 2, 3 outward things, but not in spirituall and
 4, 5, 6, 10, 11 eternall things; except they walke in their
 Jer. 31. 29, parents good or evill steps, to which their
 30. parents wel or ill doing much conduced.

Q. 164. What doth God require in the third
 Commandement?

A. That we worship him in spirit and
 truth,

truth, with such inward reverence to and worthy use of his Name, Doctrine and ordinances as becomes them.

Job. 4. 24.
Lev. 19. 12.
2 Cor. 6. 1, 2

Q. 165. What is therein forbidden?

A. All abuse of the Name of God by charmes, witchcrafts, blasphemies, perjuries, rash swearing by it and the like ; with all prophanesse and formall profession of the Name and Doctrine of God, without life and power.

Q. 166. Why is it added; For the Lord will not hold him guiltlesse that takes his name in vain ?

A. To shew Gods hatred of all such abuses of his Name, and so to deter men therefrom.

Q. 167. What is required of us in the fourth Commandement?

A. To be mindfull to keepe Holy to God the Sabboath day, with all that are under our charge, resting therein from all our own thoughts, words, and works ; and wholly actings to God, and delighting in him.

Q. 168. What is therein forbidden?

A. All neglects and weariness of the Sabbath, with all wanderings of heart, words and actions from God therein.

Q. 169. What is required of us in the second Table, or six last Commandements?

A. Perfect love to all men, as men ; so as to endeavour their good as our owne from

Mat. 5. 44,
45, 48. &
22, 39.

eur

Luc. 16.30. our hearts in their dignity, life, chasteitie,
31. 37. 19. goods and good name, as we have occasion
 thereto.

Q. 170. What is forbidden in them?

A. As all neglect or unsober abuse of our
 selves, so also all undutifulnes to superi-
Titus. 3.1, 2. ors; all hatred, envy, rash-anger, fraud, or
Ro. 13. 1. whatever else in thought, word, gesture,
6.7, 8.9, 19. or action, tends to the prejudice of our
Gal. 5.19. Neighbour in their dignity, life, chasteitie,
20.21. goods, or good name; though but in the
Rom. 7.7. most secret motion and desire of the hearts.

Q. 171. Why did God give this morall law?

Rom. 3. 20. **A.** To discover our sinnes and curseidnes,
6.5. 20. & that so wee might more readily embrace his
7.7. Gal. 3. Son.
29, 30, 31.

Q. 172. What is the ceremonial law?

Lev. 1. & 2. **A.** The law of sacrifices and outward
 rites of worship given by Moses.

Q. 173. Why was that given?

Gal. 3. 19. **A.** First to witness against men, that they
 are sinners and have deserved to dye. Se-
23. condly, To shadow out Christ his death and
 the benefits that come thereby.

Q. 174. What callest thou then the Judicial law?

Exo. 21. 14. **A.** The law of statutes, and ordinances
Lev. 24. 18. for the common wealth of the Jews, with
21, 22, the penalties to be inflicted by them on of-
Deut. 19. 8. fenders.

Q. 175. Does the law yet continue in its force?

A. Not so to us as to the Jewes before Christes comming, for the ceremonys are ended in Christ as their body or substance: yet the morall (and the other laws) are of force so far as they are taken up of Christ, and held forth to us in his Doctrine who is the end of the law for righteouenes to every one that believeth.

Q. 176. Is not the law abrogated then by Christ?

A. No verily, but it and its lawfull use is established by him.

Q. 177. Wherein is it established by Christ?

A. 1. In that he hath fulfilled the truth shadowed out by it. 2. In that he hath given himselfe to be a curse for us, to redeeme us from its curse, therby declaring its curse to be so holy, just and firme; that no redemption from it otherwise. 3. In shewing us, that the holy frame and affections, it required of us, are not lesse, but more due from us by his grace toward us. 4. In calling us to himself, and by his Spirit opening his grace to us, fulfilling the righteousnes of the law in us.

Q. 178. What is the lawfull use of the law?

A. 1. To shew us, what is due from us to God and man, and what is sin, and so to convince us that we have and doe sin. 2. To shew us our need of Christ and his sacrifice, and what cause we blisse God for him.

him. 3. To shew us what we may expect
 Ps. 81. 9, 10 to be effected by the grace of Christ in us,
 Rom. 8. 4. and how short we are yet of it. 4. To wit-
 Jam. 2. 8, 9, nesse to Christ and the grace in him. 5. To
 10, 1. 1. Reb. 3. 21. curse the unrighteous and rebellious, that
 Heb. 10. 1. obey not the Gospell. 6. In a word, it with
 1 Tim. 1. 9, all other scripture is profitable to exhort,
 10, 11. instruct, rebuke and so to direct us in the
 1 Tim. 1. 5, exercise of charity and of all righteous-
 6. with 2 Tim. 3. 15 ness.

16, 17. Q. 172. *VVhat is the Gospell.*

Lu. 2. 10, 11 A. A doctrine of glad tidings to all peo-
 Rom. 3. 22. ple, discovering the love and grace of God
 & 1. 16, 17, & 10. 9 15. to the world, in giving forth his Son to be
 2 Cor. 5. 7, 8 the Saviour of it, and tendering salvation to
 9, 10 & 5. it through him; in which is revealed the
 19, 20. Righteousnes of God unto all and upon all
 with Rom. 5. 17. 10, 21. that believe, and with which God minister-
 eth his holy spirit to beget faith in men, and reconcile them to himselfe, that his
 righteousness might come upon them unto eternal life, through Jesus Christ our
 Lord.

Q. 180. *VVhy sayest thou, its glad tidings to all people, Is there any needfulnes or usefullnes of believing that extent of Gods love, as you seeme to insinuate?*

A. Yes verily for seeing mans misery is so clearly and generally held forth in the scriptures, that any man crediting them may

may see himselfe miserable; it is very be-
hoofful that the remedy be as plainly and Rom. 3.9,
generally held forth too; yea so usefull is 10.19.21,
this both in respect of a mans selfe and his 23.24.25.3.
demeanour to others, that none but Sathan 12.18.
and men deceived by him hereabout would 2Cor. 3.12,
perswade men otherwise. 2.3. Wab. 4.
2.4.

*Q. 181. How is it so beboofull in respect of
a mans selfe?*

A. First, it conduces much to his belie- Tit. 2.11,
ving, for being by the undoubted word of 12.8.3.3.4.
God informed, that God hath done so gra- 5.6. Psal. 9.
tiously for all and so for him, it gives him 10. & 36.7.
evident ground to blesse God for it, repent 8.9.15.2.1.
of his evill, against such a God, and have 3.2.3.4.5.6.
good thoughts of him, and with good hope 7. 8.10.11.
and incouragement seeke to enjoy the cure 7. 8.12.13.
prepared by him. 2. It will afford help a- 1Cor. 14.1.
gainst such doubtings, discouragements, 1Cor. 3.7.
and temptations to despair, which the con- 3.8.39. Gen.
vincement of a mans misery and ignorance 21.15.16.
of a remedy, provided for him, exposes men 19.
unto. 3. In case a man neglect it when so Joh. 12.48.
plainly set before him, his condemnation 47.48.49.
will be more just, and God more glorified
herein.

Q. 182. How is it beboofull in respect of o-

biers?

It will afford a man good ground to love 2.3.4.5.6.
and pray for them, till he see any of them
exclude

1 Tim. 1.1.

2.3.4.5.6.

7. 8.10.11.

2.3.4.5.6.

exclude themselves, the benefit thereof by a finding to death in a willfull malicious refection of it. 2. It will furnish a man to help his neighbour, while he can as plainly and confidently set the remedy as his misery before him.

Q. 183. But may not a man as well, and surely know the remedy to be for him by his believing, well walking or the like?

A. No surely, For 1. the acts of a mans own deceitsfull heart (or any pretended revelations) are nothing so evident a foundation of believing, as the word of God is. 2. Nor can that be proved to be a right Gospel faith that goes before an apprehension of Gods goodness to a man, and centers not in Christ's blood, as shed for him; and therefore cannot be fit to evidence those things to him. 3. The act of faith doth not evidence the truth of its objects, but receives it as a thing otherwise fore evidenced. 4. By that way many are made Pharisees, trusting in themselves, that they are righteous and despising others.

Q. 184. When began the Gospel to be published? **A.** In Paradise, presently upon mans fall and so hath been further opened to and by the Patriarchs and Prophets; but most fully by Christ himself and his Apostles, and especially since his Ascension.

Q. 185.

Q. 185. Are all the scriptures alike usefull
for working and preserving faith?

A. No sure, though all be usefull, yet the Rom. 1.16,
Gospel is properly the word of Faith, the 17 & 10.8,
ministration of Spirit, and power of God to 9,10,17.
salvation to every one that believes. 2 Cor. 3.7,8

Q. 186. Is faith wrought in all that have the
Gospel then?

A. No, all have not faith, but only they
that hear and learn of God, they believe, 2 Thes. 3.2.
come to Christ, and their souls shall live. Jo. 6.44,45
Isai. 55.2,3

Q. 187. Why do not others believe?

A. Because they do not hear & learn of God. Joh. 3.43

Q. 188. Can any man hear of himself?

A. No, as the abilitie to hear outwardly Pro. 20.12
is of Gods gift, so the word outwardly Rom. 10.17
heard brings to men by the gift of Gods po. Joh. 3.25,
wer of more inward hearing & attention.

Q. 189. How is it then that some hear not?

A. Because they stop their ears and har- Mat. 23.13
den their hearts, least they should under- Act. 28.27
stand and be converted; willfully follow- Zech. 7.11,
ing after Sathan, for which oftentimes God 12,13 Plal.
actually reprobates them. 8.13,9.13
13,13,

Q. 190. What is actuall Reprobation?

A. Gods giving men up to blindness, and Ps. 1.16,18
hardness of heart, shutting the door of life Ps. 81.11,
against hem, so as they cannot believe, but 12.Luc.13,
run themselves into destruction. 25,26, Joh.
11.39,40.

Q. 191. What be the ordinances imposed in Jer. 6.39,38
the

the wordes meanes of faith especially of preser-
ving and increasing it?

A. They be chiefly, the two Sacraments
so called (namely Baptisme and the Supper
of the Lord) and Prayer.

Q. 192. *VVhat is a Sacrement?*

Rom. 4. 11. A. An holy and yisible rite, appointed
of God to his Church, to signifie and seale
his grace in Christ to men.

Q. 193. *VVhat is Baptisme?*

Luc. 3. 2. A. An ordinance of Christ, in which by
the washing of water unto the Name of the
Father, Son and Holy Ghost, he hath ap-
Mat. 28. 18 pointed people to be discipled to him, and
19. 20. & 3 admitted into his Church; wherein signifying
11. Ag. 2. 38, and sealing the forgivensesse of sins, and ac-
39. Gal. 3. cesse into the favour of & fellowship with
26. 27. 28. God, through faith in his Name.

Q. 194. *VVho are to be Baptised?*

Mar. 28. 19. A. All that will submit to Christ; they
29. &c. 16. and theirs, that put him not from them.

Q. 195. *VVhat is the Lords Supper?*

14. 31. 33. A. An ordinance of Christ in which when
Mar. 26. 26, he was about to suffer, he appointed his Di-
27. 28. sciples, by the breaking and eating of one
1 Cor. 11. bread, & drinking together of one cup, to
28. 29. remember him and his love to them.

Q. 196. *VVhy did he appoint bread?*

John. 6. 48. A. To signifie to us that he as made flesh
51. for us; is the true bread or matter of spiri-
tuall nourishment for our souls.

Q.

Q. 197. *VVhy to break it?*

A. To minde us of his being broken and crucified for us, that so he might manifest Isa. 53.5, the love of God to us, and become meet to Joh. 6.56, nourish us.

Q. 198. *VVhy to eat it?*

A. To minde us that we ought to exercise Jo. 6.51, 53, faith in him as crucified for our sins, and to 54, 55, 56, seal to us spiritual nourishment in so doing 57, 58.

Q. 199. *VVhat is signified by the wine?*

A. That his blood as shed for the forgiveness of our sins and sealing the new Testa- Math. 26.28
ment and its promises to us is drink indeed Heb. 9.13.
fit to refresh and cheare us.

Q. 200. *VVhy did he appoint us to drink it?* Joh. 6.55, 56

A. To instruct us to exercise faith in his 57, 58. blood, and the promises sealed by jc, and to Rom. 3.25;
seale to us the consolation and performance 2Cor. 1.20,
of them in so doing.

Q. 201. *VVhy are we to eate and drinck toge-
ther in this Supper?*

A. To minde us that we ought as bre-
theren that have our spiritual nourishment 1Cor. 10.16
and refreshing, in and from one and the same 17, Pro. 9.5
object(namely Christ crucified & the grace 2Cor. 11.24
in him)to love and live together in the faith 27, Luc. 23,
of Christ, and expectation of a joyn^t par- 29.30,
cipation with Christ in his joy and glory
at his comming againe.

Q. 202. Why doth he call the Bread his Body, and the Cup his Blood; are they indeed turned into his naturall Body and Blood?

A. No, but because he would have us mind those things signified by them, more then themselves, therefore (as is usuall in the Scriptures in other like cases) he puts the Names of the things signified upon the things signifying.

1 Cor. 10.16 **Q. 203.** How ought a man to come to this Supper?

A. Worthily or meetly, and to that purpose to examine himself.

20.21,22, **Q. 204.** What is that selfe examination?

A. The confideration of a mans owne **2 Co. 4.7.** & worthlesnes in himselfe, and at what a rate **6.19.20.8.** he is by the grace of God redeemed and cal-
18.20,21. led; that so he may bee quickned up to be-
22,23,24. lieve in Christ, and not despise his brother
&c. or eat irreverently.

Q. 205. What is Prayer?

A. An holy recourse unto God through **Phil. 4.6,7** Jesus Christ, to thank him for his grace be-
Eph. 5.18 stowed, and to request further grace for our
& 6.18. selves and others.

Math. 6.9 **Q. 206.** How ought we to pray?

A. According to that direction and plat-
forme delivered by our Lord.

Q. 207. Rehearse it?

A. Our Father which art in Heaven, &c.

Q. 208. Why are we taught to call God Father?

.208.

A.

A. To instruct us that he is so to us by Gal. 3.26.
faith in Christ, to which he also begets us, Jam.1.18.
and that we ought to pray to him with Heb 10.19.
child-like affection and confidence. 22. Jam.1,5
6.

Q. 209. *Why, our Father?*

A. To instruct us to love one another as Eph.6.18.
Brethren, and in love to pray with and 19. Pet. 3
for one another, and for all men. 9.1 Tim.2,1

Q. 210. *Why is it added, which art in Heaven?* 2.3.

A. To distinguish our God from all false Psal.115.3,
Gods, and to mind us of his power and a- 4,5.
bility as well as his fatherly readiness to help 2Chron. 20
us. 6.

Q. 211. *How many petitions be there in this
prayer?*

A. Six.

Q. 212. *Which is the first?*

A. Hallowed be thy Name.

Q. 213. *What are we herein taught to pray for?* Psal.67.1,2

A. That God his ticles, attributes and do- 3,4,5. & 100
ctrine may be exalted and made glorious, 1,2,3,4,5.
as we and all people may think & speak ho-
norably of them, believe in him & bless him

Q. 214. *Why is this petition set first?*

A. To imply that as God hath made it his
great designe to seek our good, so it should Joh.3.18.
be ours to seek his glory; and that we 1Cor.10.33
ought in the first place to blesse him for his Psal.100.3, 8
goodnes, in all our desires of further mer- 4. Phil.4.6
cies, of which this is the chiefe, to see the Exod.33.18
19. with 34.

glory of his name.

Q. 215. What is the second petition?

A. Thy kingdome come.

Q. 216. What are we therein taught to pray for?

A. That the word of God may take such place, that sin & Sathan being cast out, God by his spirit may reigne in men; and that he would hasten the kingdome of glory promised us.

20.

Q. 217. Which is the third petition?

A. Thy will be done in earth as it is in heaven.

Q. 218. What be we therein taught to aske?

A. That as the Angles & glorious spirits in heaven are cherefuly & universally subject to, & doe the will of God; so it may be submitted to & done by us all on earth denying our owne wills and affections.

Q. 219. What is the fourth petition?

A: Give us this day our daily bread.

Q. 220. What be we therein directed to pray for?

A. Necessary provisions for the sustentation of us in this life.

Q. 221. Why are we directed to pray, but for this day?

A. To instruct us to contentations with necessities for the present, and to live upon God daily without covetousnes.

Q. 222. How can rich men pray thus, who have for many dayes beforehand?

A.

A. Yes, Because they cannot enjoy and have blessing with what they have, unless God give it every day: and because they are to pray for their poore brethren as well as themselves. ¶

Deut. 8. 3.

Eccles. 6. 9.

Eph. 6. 1. 2.

Mat. 25. 35.

36, 37.

Q. 223. What is the fifth petition?

A. Forgive us our trespasses as we forgive, &c.

Q. 224. What is herein desired?

A. The forgivenesse of our sins which Ps. 39. 8. might provoke God to withhold his blessings from us. Isa. 39. 2.

Q. 225. Why is it added, as we forgive, &c.

A. To instruct us to mutual love & forgiveness of injuries, else God will not forgive us. Mat. 6. 14, 15, & 18. 21. 23. 33. 35.

Q. 226. What is the sixth petition?

A. And lead us not into temptation, but deliver us from evill.

Gen. 12. 1.

Q. 227. What is meant by temptations?

A. Whatsoever occasions us to be moved or inticed to sin, and especially the inticements and sollicitations themselves. Mat. 4. 1, 2, 3, 4, 5. Jam. 1, 2. 3, 12, 13.

Q. 228. Are we to pray absolutely against all temptations?

Mat. 26. 41

Luk. 22. 31

A. No, but that God would not leave us in them, but deliver us from Sathan & the evill of them, and doe us good by them. 32. 42. Joh. 17. 16. Jam. 1. 2.

Q. 229. Why doth this petition follow the former?

Joh. 8. 11.

1 Joh. 1. 9.

A. To employ that we should as well be carefull to avoid sin for the future, as desire i Cor. 10. 12 13.

^{Psal. 73. 32} _{23. 26.} pardon for what is past; and that we are so weak that we cannot avoyd sinning, unlesse God keeps us from or in temptation.

Q. 230. Why is it added for thine is the kingdome, the power and glory for ever and ever?

^{Psal. 136.} _{1 Chron. 29} A. To teach us to acknowledge that it is in God, and in him only to help us, and accomplish all these things for and in us; and ^{10. 11. 12.} _{13. 14. Eph 5. 20.} that he is to be praised in all he gives us.

Q. 231. Why is Amen added?

^{Jer. 28. 6.} _{Rev. 22. 20.} A. To signifie the realty of our desires, that these things may be so; and that we believe that God for Chrits sake will grant them to be so.

Q. 232. Are we bound to use this forme of words in praying?

^{Acts 4. 24,} _{25, 26, 27,} ^{28, 29, 30.} A. We may use it, but are not tyed to it, as to the very forme of words, for the Apostles did pray after the giving of this form and that by the holy Ghost, yet used no one expression of this prayer. How be it, the things here prayed for and manner of praying are to be the matter and language of all our prayers.

Q. 233. How is prayer usefull for the begetting and increase of faith?

^{2 Thes 3. 1. 2} _{Psal. 67. 1. 2} A. It is usefull for obtainning the blessing of God with his word to those that believe not that they may believe, & for more grace and spirit to those that doe believe.

Q. 234.

Q. 234. Why are we to be carefull for the preserving and increase of faith?

A. Because by it we stand in the grace of God and meete with his power to keepe us to salvation, of which we must needs faile, if we let go faith.

Q. 235. Is it possible then for a man to fall from his faith, & so from grace after he bath once believed?

A. Yes, Surely if it be not well rooted in the heart, and the heart thereby kept single for God & fruitfull in good; but where these things are, no danger of falling.

Q. 236. How long are we to exercise Faith?

A. Unto and in death, which is appointed to men in common.

Q. 237. How is it that men dy seeing Christ bath dyed for them?

A. Because Christ dyed not to prevent mens dying, but their perishing in sin and death; and therefore obtained power to himself as mediator over men and over all things, that he might tak off death, and dispose life to men upon his owne tyme, and in his owne time and way only.

Q. 238. Wherin is the believers condition better then another mans when he comes to dy?

A. Both in that by faith he hath hope & his heart lives in death; and in that he shall have after death a better reward.

Principle VI.

Q. 239. Is there any reward then after death?

A. Yea, Both to the believer and unbeliever.

2Cor. 5.10.

Q. 240. How can that be?

A. Very well, because all even they that Luk. 20. 38 are dead to us live to God, who will also Act. 24. 35. & 26. 8. raise them up againe.

Q. 241. How shall the dead be raised?

Joh. 5. 28, A. By the powefull voice of Christ quick-
29. 1 Thess. 4. 16, 17. ning them and bringing them out of their
1Co. 15. 37 graves.

38, 42, 43, **Q. 242.** With what bodies shall they rise?
44. 53, 54. A. With the same that died, though not
1Sa. 26. 19. the same for condition and quality..
Job 19. 26,

27. **Q. 243.** How shall they differ in condition
and quality?

1 Cor. 15. A. They shall not be so gross, earthly &
43. 43, 44. corruptable as they are now, but incorru-
Phil. 3. 21. ptible and spirituall.
3 Thes. 4. 16

2 Cor. 15. 23 **Q. 244.** When shall the dead be raised.

24. Rev. 20. A. They that are Christs at his comming,
4. 5. and the rest afterward.

Rev. 20. 4. **Q. 245.** What shall follow the Resurrection?
13.

Mat. 25. 31. A. The Judgement.

32. 2 Cor. 5. **Q. 246.** Who shall be Judge?

14. 15. A. Christ that died for us.

Mat. 16. 27. **Q. 247.** How shall he come to judge?

Rev. 1. 7 A. He shall come in the clouds of heaven
2 Thes. 1. 15 visible and personall, in the glory of his
16. 17. Father and of all his holy Angels.

Q. 248. What shall the believer be adjudged to?

A. Hee shall be adjudged to and possessed
of eternal life and glory with Jesus Christ,
such as eye hath not seen ear heard, nor can
enter into the heart of man to conceive.
Mat. 25. 34.
Joh. 5. 29.
1 Cor. 2. 9.
1 Joh. 3. 2.
Q. 249. What hints of it do the Scripture gives? Isa. 64. 5.

A. Many; as that they shall be fully freed
from all sin, sorrow and evill, be ever with
Christ, made like him, possess the new hea-
ven and the new earth in which dwells righ-
teousnes, judg the world, and be everlasting-
ly filled with joy and glory.
Rev. 7. 8.
17; 18, & 21
3, 4, 5, 6, 9, 7
1 Thes. 4. 17.
2 Pet. 3. 13.
Rev. 1. 6
with 5. 10.

Q. 25. What shall the unbeliever be adjudged to?
A. To everlasting torment and misery in
soule & body with the Devills and his An-
gels with whom they here sided. Misery
surpassing all expression or conception.
1 Cor. 6. 23.
1 Thes. 3. 5, 10.
Man. 24. 45.
46. 2. Thess. 1.
7, 8. Rev. 1. 4.
10, 11, & 20.
14, 1. 52.

The Conclusion.

Q. 251. Thou hast largely unfolded the Principles
of the faith: thou saydst also thou art bound to
keep Gods holy will and commandements & walk
in the same all the days of thy life; What is the
will and commandement of God concerning thee?
A. Gods will and command is my Sanctifi-
cation and salvation through the acknow-
ledgment of the truth.
1 Tim. 2. 14.
1 Thes. 4. 3, 4

Q. 252. What meanst thou by that, canst thou san-
ctify & save thy self, or would God have thee so do?
A. No; but I. he would have me learne & in-
brace his truth as it is in Christ, & yeild up
my selfe to his power therewith to sanctifie & Ho-
ly 13. 6.

Save

^{2 Joh. 6. Col.} save me. And 2, He would have me in word
^{3. 6. 1 Pet. 2.} and conversation expresse & shew forth his
^{9. 10. Tit. 2.} vertues in all goodnes, sobriety & righteousnes
^{11. 12.} as his truth would lead me.

Q. 253. How shouldest thou expresse and shew forth his vertues in godlines?

^{1 Tim. 6. 11} **A.** In abandoning all prophanes & in wor-
^{2 Tim. 2. 21} shipping, confessing, praying to & praising
^{29. Rev. 14} God in all things as his truth directeth me.

^{7. 1 Thes. 5.}

Q. 254. How in sobriety?

^{17, 18.} **A.** In walking in an humble, lowly esteem
^{Rom. 12. 1, 2} & demeanor of my self as one that have no-
^{3. Eph. 4. 1,} thing in and of my selfe to glory in: & in a
^{2. 1 Cor. 4. 7} & 1. 29. Phil temperate use & injoyment of all earthly
^{4, 5 Levit. 21} mercies, as one that am called to another
^{3, 4, 3, 5. 1 Pet.} world & kingdome, as the truth instructeth
^{2. 11. Col. 3. 1, inc.}

^{4, 5, 6, 7.}

Q. 255. How in righteousness?

^{Gal. 6. 8, 9.} **A.** In a loving good and just conversation
^{Tit. 3. 1, 2, 3.} toward all without fraud or injury to any
^{8. 1 Thes. 5.} in word or deed, or neglect of my duty to
^{1. Rom. 13} any of my Relations.

^{6, 7, 8, 9.}

Q. 256. What meanest thou by Relation?

A. Those that have mutuall respects to each other, as children & parents, servants & ma-
 sters, wives and husbands, ministers and people, magistrates and subjects.

Q. 257. What is thy duty to thy parents?

^{Eph. 6. 7. 2.} **A.** To honour and obey them in all things
^{Pro. 1. 8. 6.} lawfull; especially in their good instruc-
^{6. 20. 1 Tim. 5. 4.} tions, and in case of their neede to be carefull
 to help them to my ability.

Q.

Q. 258. What is the duty of parents to children?

A. To love and care for them, neither discouraging them, nor withholding moderate correction from them, but bringing them up in the nurture and instruction of the Lord.

Tit. 2.4.

Eph. 6.4.

2 Cor. 12.14

Prov. 13.24

Q. 259. What is the duty of servants to their masters?

A. To be subject and obedient to them, Eph. 6.5. whether good or froward, as to the Lord, Col. 3.22, 23 withall faithfulness in service and patience, 24, 25. 1 Tim. 6. 1, 2. 1 Pet. in sufferings without gainsaying.

18, 19, 20, 21

Tit. 2. 5, 10.

Q. 260. What is the duty of masters to servants?

A. To give them what is meete and right Col. 4.1. without oppressing or defrauding them, as Eph. 6.9. 10 knowing they themselves have a Master in Deut. 5. 14. heaven: as also to instruct them in the way Gen. 18, 19. of God as they are able.

Eph. 23, 24

Q. 261. What is the duty of the wife to her husbands?

Col. 3. 18 Tit. 2. 4. 1 Pet. 3

A. To love him chastly, and be subject to him in all things as the Church to Christ.

1, 2, 7.

Eph. 5. 25,

26, 27, 30,

Q. 262. What is the husbands duty to his wife?

Col. 3. 19.

A. To love her chastly & indearely as 1 Pet. 3. 8. Christ the Church, and to dwell with her as 1 Cor. 7. 3, a man of knowledge, giving her honour as 4, 5.

Ezek. 3. 17,

18, 31. 1 Pet.

Q. 263. What is the Ministers duty?

5, 7, 2, 3, 4.

A. To watch over the people committed to him instructing, teaching & reproofing them as is good and needful, and walking before them as a pattern of goodness.

Heb. 13. 7.

2 Tim. 4. 1, 2

1 Tim. 4. 12,

13, 16.

Q.

Q. 264. What is the peoples duty toward such a Minister?

Prov. 5.15.

A. To receive & obey the word of God held forth by him, as the word of God: & honour & respect him as is meet for his works sake.

Heb. 13.7.

1 Thes. 5.

2 Cor. 6.

1,2,3 & 7.2

Q. 265. What is the magistrates duty?

Rom. 13.3.

4,5. Psal. 82

1,2,3,4, &

7,2,2. Jer. 22

3. 1 Tim. 2.

2.

A. To execute judgment and justice impartially, protecting and encouraging them that do well and punishing the evil, endeavouring to the utmost of his power the peace & welfare of the people under him.

Q. 266. What is the subjects duty?

Rom. 13.1.

2,3, 5,6.

Tit. 3.1.

1 Pet. 2. 13,

14,15.

1 Tim. 2.1,2

A. To be subject and obedient to the powers over them, by doing what is lawfully commanded, or suffering patiently where unjustly oppressed, not resisting but praying for the authorities, & giving them the honour, service and tribute due to them.

1 Tim. 6. 1,

2,3,4. 1 Pet.

2. 17. & 3. 6

Gen. 23. 3.

Q. 267. But may the inferiors honour the superiors by giving titles of honour and respect, and by postures and salutations?

7. 12. Job. 19

8,9. Num.

11. 28. Gen.

33. 3, 5, 6. 37

8 &c. 182.

25, 23, 24, 48

25, 26, 46.

Lev. 19. 37.

Jude 4. 8, 10

Exo. 18. 7,

A. Yes verily they may and ought so to do, is included in the commands of honouring given us by the spirit of God; who hath branded them for proud & ignorant persons and false teachers that teach men otherwise.

Q. 268. Wherfore oughtest thou thus to walk in godliness, sobriety and righteousness?

A.

A. 1. To testify my thankfulness to God Deut. 10.
 for his great goodness to me. 2. To glorify God 12, 13. Psa.
 fy God and adorn his doctrine amongst the 103. 1, 2, 3.
 sons of men. 3. To win in others to God 1Cor. 6. 19,
 by my good example, and not offend and 10. 33
 stumble them. 4. That sowing to the spirit Tit. 2. 10.
 I may receive more enlargement and Phil. 1. 27.
 blessing from him. 1Pet. 2. 11,
 12, 13 & 3. 1. Mat. 5. 16

Q. 269. But cughest thou not to walk in the ob- Gal. 6. 7, 8
 servation of the ten commandments given by Me Jesu Rom. 8. 4 &
 A. In walking in the truth as is expressed, Ro. 8. 6. 19:
 I do also observe and keepe them, and the Rom. 8. 4 &
 righteousness of them shal be fulfilled in me. 13. 8, 9, 10.
 Gal. 5. 14. 16. 18. Rom. 2. 21.

Q. 270. What if thou walkest otherwise then
 thou hast expressed?

A. I shall then dishonour God and his 22. 2Pet. 2
 doctrine, hurt others, deprive my selfe of 1, 2. 1Cor. 8
 the mercy and salvation that is in Christ & 10, 11, 12.
 expose my selfe to woe and misery. Prov. 8. 36.

Q. 271. Noah, David, Solomon, and diverse others committed great sins, and yet did well enough, why maist not thou therefore take liberty to sin too?

A. Their falls are not written for my imitation but for my warning to take heed lest I sin: nor did they all make a grade of 10. 10, 11, 12.
 14. Ps. 33. once or twice for God severely punish them 3. 4 & 38. 11.
 nor may I promise my selfe that God will 23. Rom. 23.
 give me repentance and forgiveness if I will 22. & 9. 18. lingly.

willingly abuse his goodness to my selfe or them, for in such cases he will have mercy on whom he will have mercy, and whom he wills he hardens.

Q. 272. But seeing its not of him that willeth, nor of him that runneth, what will all this by seeking and walking a vaille thee?

Rom. 9.16. **A.** If I so do, though it be not of my self,
Pro. 8.32, 33,34,35. as or for so willing or running, yet of him
Exod. 20. that shewes mercy and in mercy hath given
24.Psal. 22. his son for me and called me to him, in my
26.Mat. 7.7 so willing and running I shall find blessing;
8.Jam. 1.5, so willing and running I shall find blessing;
6.7.Prov. 2 yea God will give me both grace and glory; and
1,2,3 & 8. withhold no good thing from me.

17.Psal. 84 **Q. 273.** How canst thou be so confident, seeing
11,12. many have sought after righteousness and not at-
Rom. 9.31. tained it?

Luc. 13.24 **A.** Yes I may be confident of Gods promises
Psal. 37.34. Heb. 10.24. in Gods way, of which they indeed missed,
Rom. 9.31, because they sought amisse. Not by faith, but as
32,33. it were by the works of the law stumbling at Christ

Q. 274. When are men guilty of so seeking?

A. When not believing Gods Testimony concerning his Name, nature and grace in Christ to the world, and so to themselves, (which is the prime part of the obedience of faith required of all nations) they, set upon ways & acts of worship of their owne to procure & evidence his heart to be toward them.

Q. 275. Are any in these days guilty of such seeking?

A.

A. Yes alas too many; and too much in that they reject & count as heresy the testimony of Gods love to the world, and death of Christ for all, and yet are full of devotion ^{15.29.9.10} _{11.12.13.} _{Psal.118.22.} and zealous of their owne waies of worshipping, and for their own traditions, thinking to finde out God and his love better by them.

Q. 276. Why doth not God accept such seekers? ^{Pro.28.9.}

A. Because they accept not his truth, ^{1Joh.5.10.} but give him the ly, make void his grace ^{Gal.2.21.} too, and his sons death for the world by ^{Rom.2.3.} their endeavors to establish their own righteousnes, orders and traditions; which in ^{1Sa.66.3.4.} _{Luk.16.15} such case are in Gods sight most horrible impieties, however highly men may esteem them.

Q. 277. What shouldest thou be instructed to bere from?

A. To be more swift to heare then to offer ^{Eccles.5.1,} the sacrifices of fooles, who think they do ^{2. Pray.19.} well and godly, when indeed they do evill. ^{2.}

Q. 278. Declare this more fully to me.

A. God would have me more diligent to ^{Jam.1.18.} heare and minde his word, and therein to ^{Mar.9.15.} learne to know him and his grace, then to ^{Hol.6.6.7.} multiply services and sacrifices, without ^{Tit.2.11.12.} such knowledge and understanding: that ^{13.14.15.16.17.} so by his power and spirit working all my works in me, I may be new created, and framed

Eph. 2. 8, 9, so to serve him in righteousness as wholly
 & 4. 20 his workmanship created in Christ Jesus to
 21, 22, &c. good works unto his glory. To whom be
 praise and dominion for ever and ever
 Amen.

Jude 25. To God onely wise and our Saviour be
 glory and Majesty, Dominion and Power,
 for ever and ever, Amen.

Some Directions about Childrens getting these In- structions.

To ease the memories of children lesse able.

1. I Have ordered the Answers in some places to be part of them printed in a smaller Character, what is so printed such children may forbear, and get the other part only that is in the ordinary Character. 2. Where the Answer is Epitomised as A. 151. The child may only get the breife Answers and let the other be as explanations to help their understandings when riper.

3. Those Answers included between these two marks $\langle \rangle$ the child in his first going over may omit, that the multitude of Answers over burthen not his memory, those of stronger memorie (or they themselves when perfect in the other) may get them also.

FINIS.

Mary Phelps
Her Books 1704
John Bickerton
John Bickerton
Mark

Note ~

Edward Bromley was admitted a Freeman by Birth in 1635-6. In 1667 his apprentice John Sutton was made free —

an Edward Bromley was mayor in 1695-6. Possibly this man —

In 1625 a Jeremy Bromley 'stationer' purchased his freedom —

In the sessions of the peace
7 Oct I he is styled a
Bookbinder. (Bond
p 60: gestu.)

Eus.

F 201989

H 2795.5

